

LOMERGAN WORKSHOP

Boston College

June 12 - 16, 1978

Dialogue for Discussion

June 15, 1978

1. In your earlier trinitarian theory (Chapter 3 of Verbum) you stress that the second procession of love is covered over in the mists of obscurity unless there is an adequate understanding of the first procession as truth based on the rational judgment of inner word. More recently with the biblical shift of Vatican II you propose an understanding of the Trinity in terms of love: love as source (Father), love as unrestricted value (Son), and love itself as lover and beloved (Spirit). The earlier accusation you make would seem to apply to your most recent remarks on the Trinity; where it seems that truth is eliminated, so that love proceeds without rational foundation. Please clarify.
2. What knowledge about the historical Jesus can be validly inferred from the faith-statements of 2000 years of Christianity: e.g. What can we say about the political stance of Jesus on the basis of the statement that Jesus is the Saviour of the world? Is this a valid methodological approach to the historical Jesus?
3. Origin suggested that God suffered. Luther in his treatment of communicatio idiomatum came up with a position that allowed him to say God suffered in Christ. Heschel in his book The Prophets speaks of Israel living in the pathos of God. Certainly in the prophetic literature God expresses deep emotions of love, anger, jealousy, etc. In your later work, esp. Method, more space is given to feelings. You have acknowledged and accepted Doran's contribution of "psychic conversion". If the authentic subject in the third stage of meaning needs to integrate the psyche, do you think that the doctrine of the Trinity in the third stage of meaning will in some way speak of the feelings of the three persons?
4. You attended the von Balthasar workshop last year. What is your reaction to him and his theology?
5. The common saying is that savings equal investment. Why is it more accurate to say that the cross-overs should balance?
6. In section 11 of your economic analysis you speak of the economic equivalence of the device of deficit government spending and the favorable balance of foreign trade. What is the nature of that equivalence?
7. Why does your economic analysis require a redefinition of "costs" and "profit"?
8. Can your paradigm of the productive process fit with a dynamic notion of general equilibrium? Will the model for behaviour of micro-units continue to use classical concepts of demand and supply and relative prices but within a new understanding of the requirements of the productive process? Or does growth imply a continuous structural disequilibrium of micro units, which the macro-economy can carry (like a body) if the requirements of the productive process are being met?
9. Would you comment on the defense of capitalism in the writing of Joseph Schumpeter?

10. Would you comment on the relations between the requirement that macro units act with an understanding of the stages of the productive process and the possible roles of government in "enabling" this.

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1. Re "the mists of obscurity"

You will find them in reading the theologians of the past. They just threw up their hands in despair over the nature of the second trinitarian procession.

¶ Aquinas treats the trinitarian processions as emanationes intelligibiles.

On my study of Verbum in Aquinas I concluded that emanatio intelligibilis means an intellectually conscious, or a rationally conscious, or a morally (responsibly conscious) origin or origination.

Karl Rahner asked one of my devotees (Bernie Tyrrell) what is meant by emanatio intelligibilis: one cannot know what is meant ¶ without adverting to and objectifying the origination of one(s) intelligently formed concepts, rationally formed judgments, responsibly formed decisions. Rahner's Geist in Welt is a metaphysical account for what in Aquinas is psychological.

For me the Father is LOVE as the dynamic state of being in love. It is God as bonum where bonum est diffusivum sui.

The Son is a responsible judgment of value, namely, the judgment that pronounces on the value of being in love. It is the judgment that praises the goodness of God.

The Spirit is amor procedens, the act of loving that proceeds from, is based on, the judgment of value that praises the unbounded goodness of God.

2. By the historical Jesus one can mean the real Jesus.

One also can mean Jesus as known by some specific method of studying history.

Methods of studying history are manifold: what commonly is meant is that all historical data form an interdependent intelligible manifold, where "intelligible" is taken to mean necessarily connected. The only meaning theorists of historical method can give to the word intelligible is necessary. They do not advert to insights but only to necessary connections between terms. In fact, in modern science "intelligible" means not necessary but possible; it is because human understanding of physics chemistry etc is just a grasp of a possibility that verification is needed.

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2 (con'd)

No valid inference contains more than is contained in its premises. If you have faith, you do not need inference. If you need inference, it is because you do not have faith.

What one learns from a study of the Xtian tradition is an understanding of one's faith and of its object. Because the act of faith is a supernatural act, it cannot be produced by such natural means as valid inference.

The only valid methodological approach to the historical Jesus is the approach formulated as salvation history, ~~it~~ i. e., a method of history that concludes faith as a presupposition.

Jesus as a political figure is Jesus scourged condemned and crucified; he is God's judgment on human injustice; he gave his life to bear witness to the truth that men are unjust. Only in so far as men acknowledge their own injustice can justice and peace come to this world.

3. To speak of the feelings of God or of the divine persons is to speak anthropomorphically.

It is to join the Thracians whose gods had blue eyes and blond hair and the Ethiopians whose gods had flat noses and thick lips.

However most men are like the ancient Thracians and Ethiopians, and one can speak anthropomorphically to them if one briefly intimates that one's speech is not to be taken literally and made the premises for the conclusions that would follow from a literal interpretation.

4. I agree with his basic message, Glaubhaft is nur Liebe. Only one who loves can be believed.

I approve his aesthetic approach to theology, but it is not my cup of tea.

5. Savings equal investment in the sense that unless the equivalent of current investment is saved and invested, then there will be contraction of the economy. Balancing the cross-overs states immediately that there is not to be a contraction of the economy.

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6. The income derived from the current investment of money in capital goods and service, cannot be spent

6. The portion of total current income that is equal to current investment in capital goods and services cannot be spent on current standard of living without causing inflation of the prices of consumer goods and services. It is surplus income.

Similarly, the income derived from a favorable balance of foreign trade and the income due to deficit government spending also are surplus income in the same sense.

7. All scientific thought requires its own technical language. It may use ordinary language but it uses it in a technical sense. It need not use ordinary language and then it has to coin new words.

8. General equilibrium means total equilibrium as in Walras and Wicksell.

Marshall did not hold general but only partial equilibrium: is the balancing of supply and demand through a varying of one factor at a time (other factors remaining constant)

A dynamic notion of general equilibrium has been pictured by Joan Robinson as a dog running along behind a man on a bicycle and she added that the mathematics does not tell us what happens when the dog catches up with the bicycle and bites the tires.

To have motion and satisfy general equilibrium is to have two sets of simultaneous equations: one set for position one, another set for position two, and no general equilibrium for the movement from position one to position two.

My paradigm of the productive process has no difficulty with partial equilibrium in the money market, in the production and sale of consumer goods and services, and in the production and sale of new plant and equipment and other capital goods and services.

9. Schumpeter is an extremely well-informed and clear-headed thinker. His book written in 1911 on the Theory of Economic Development is beautifully thought out piece of work, something comparable to Collingwood's The Principles of Art.

It is years since I read his book on Capitalism and Socialism

but if you wish my opinion of Socialism you can find it in current issue of TIME. The description of Health & Education and Welfare is a first ~~xxxxx~~ approximation to socialism. The second approximation is when the pretence of doing good has to be dropped and the do-gooders are replaced by the secret police.

What is right about capitalism is found in the measure it leaves room for what in INSIGHT I describe as emergent probability: firms are just schemes of recurrence with a probability of emergence and a probability of survival; development is a matter of ~~x~~ inefficient firms going into decline and ~~x~~ better firms taking over.

10. The basic problem would be to educate the politicians and the business men. It calls for a revolution of minds and hearts*